

The Pulpit and the Gallows.
On Tuesday night, in the city of Brooklyn, WENDELL PHILLIPS, from the Pulpit, announced that the "Lesson of the hour is insurrection." Yesterday in Charlestown, Virginia, the Court solemnly pronounced sentence of "death, upon the *insurrectionist*, JOHN BROWN.—

The teacher lives and braves in the pulpit of a Christian church the awful responsibility of his teachings, whilst one of his pupils occupies the cell of a convict felon. Thus in the nineteenth century, in what ought to be the very harvesttime of Christian progress, the pulpit of America is made to furnish victims for the gallows, and is fast becoming the fulcrum by which civilized society, the hope of Christianity, is threatened with overthrow and destruction. To what purpose, may we ask, has the sacred volume of inspiration been read and expounded in this land of ours—for what uses have our noble temples, erected to the service of the Most High, been consecrated, where are the fruits of ministerial labors, the teachings of the ambassadorial representatives of the Prince of Peace, if such is to be the consummation? Was it only from the pulpit of the Plymouth Church that murder, insurrection and treason were commanded and justified, we should pause before we uttered what implies a failure of that Christianity which has been taught for nearly two thousand years. But Plymouth Church is not alone. From three thousand pulpits in New England, and from hundreds in the West, the same principles are taught to the people, and the same practices morally encouraged if not actually and materially aided. The fact can no longer be concealed or avoided, that in our churches of the North, in our Sabbath schools and literary institutions, supported as they are, in the main, by ministers and their congregations, these principles are avowed, taught and impressed upon the old and the young, which are now rapidly undermining not alone the government and the foundation of human society, but of Christianity itself, intermingled and dependent as it is upon both for its toleration, strength and efficiency. So pernicious has this propagandism become, that purely Christian churches and strictly evangelic ministers are in minority in the North and West; not so much by actual subscription to these destructive doctrines, as by their toleration of those who preach and intermingle their practices with the obligations and performances of Christian duties. So greatly does this actual teaching and quiescent toleration preponderate, that benevolent and charitable institutions and societies for the diffusion of religious knowledge are subordinate either into actual co-operation with insurrectionists, or are divided into hostile schisms, countering in sentiment and subversive alike of Christian propriety and religious progress.—WENDELL PHILLIPS, the orator of Plymouth Church, unhesitatingly announced that the crime for which JOHN BROWN is to suffer an ignominious death, the commission of which buried the innocent with the guilty before their Maker unprepared and without warning, is the legitimate "fruit of slavery agitation."—He gloried in it and lauded to the echo the man who exemplified in practice the teachings of the theorists. Would he have dared to do this if he had not been convinced that the public mind of the North was ready by education and by that indifference which is the first step towards the abandonment of all that is sacred and saving in society and in religion to sustain, if not protect him, from all harmful consequences? He was applauded by thousands and tens of thousands who read his justification of murder and his triumphal adulations of the *hero* murderer, without asking themselves who are to be the victims in the future, which will appear this horrid monster that wages a war of extermination for the sake of opinion, and what will survive the hostile engagements of church armed against church, institution, against institution, people against people, and brethren against brethren.

A few days since JOSUA R. GIDDINGS felt the pulse of Philadelphia, as WENDELL PHILLIPS has just done Brooklyn. Hundreds of others, breathing the same sentiments, and ready for the same work, are prepared to follow in the paths which they have found to be straight in the great commercial emporiums of the country. In Boston, the third city of the Union, all is right, and nothing, it is said by Phillips, but regret for the failure of Brows was manifested by her people. With these three cities, their churches, charitable and educational institutions; Bible and Tract societies, newspapers and journals, and their million and a half of inhabitants, almost all of which are actually or *tentatively* engaged in the moral detraction of the law, and the subversion of Christian teachings and practices—the agitators may well rejoice in the *martyrdom* of the daring men who carried their theories into bloody practice. Backed by the pulpit, why should the gallows be feared? Unchecked by public disapproval, why should the laws, the Constitution or religion stand in the way of their ultimate success? Whether the abolition of slavery be attainable or not, is no longer the subject of inquiry or of doubt with these agitators. They have cast aside everything that binds man to his fellows, which consecrates brother to brother, and for the vindication, not the triumph of their theories, they are willing to subvert the whole structure upon which religion and human progress depends. Can Christian Churches and Evangelical ministers, their congregations and the uncontaminated people of the North, stand idly and indifferently aside and allow the pulpit to supply victim to the gallows and turn brothers against brothers in civil war?—*Pennsylvanian*, *Ed.*

A young Sachem having courted a girl for a year, and got the mitten, turned round and sued the father for "visits" he paid her.

EST. The tobacco crop of Connecticut for the present year is estimated to be worth \$2,000,000.

Some people as much envy others a good name, as they want it themselves; and perhaps that is the reason of it.—*Penn.*

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An endless variety.

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Just Opening, Consisting of

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GROCERIES,

BOOTS & SHOES,

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Dress Goods of the Latest

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EMBROIDERY, WHITE GOODS,

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AND AN ENDLESS VARIETY OF NEW GOODS

Just from the Eastern Markets.

CALL AND EXAMINE THE STOCK.

J. W. TOME,

East Saginaw, Sept. 22, 1859.

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CONFETIONARIES.

THE SUBSCRIBER HAVING RECENTLY made arrangements for a constant supply of FRUITS consisting in part of Apples, Peaches, Pears, Plums, Grapes & Quince, together with Foreign Currants, Compotes, &c. Will be on hand to supply all who may favor him with a visit, at the

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